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. . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.

—John 11:25-26.

Editorial — Notes on the Gospel

Many are called, but few are chosen." This sentence suggests a process of selecting and eliminating. Who decides who shall be "chosen" of those who are "called"? On what basis are the "chosen" selected? The sentence suggests a kind of "sitting for examination" with the reward of being "chosen" for those who pass the tests.

I shall always be grateful to the college professor who taught me in my youth how to take examinations and like them. We were a very large class and he was a conscientious teacher. He cared enough about us that he wanted us to learn as much as possible of his course. He gave us frequent examinations, and always one major examination every fortnight. After a time we began to murmur and to complain at being so often and so thoroughly subjected to examination. One day he set aside the regular lesson and gave us a lesson on the place and value of examinations in our lives.

He convinced us that examinations are excellent ways of learning; that as long as we live, we shall be taking examinations of some kind; that our success, prosperity and happiness will depend upon the way we take these inevitable, inescapable examinations and upon the degree of success we achieve in passing them.

It was not difficult for us to understand that he was right when he said—"every time a customer comes to a merchant and offers to do business with him, the merchant is being examined. If he succeeds in satisfying the customer, the merchant is successful in passing the examination. If he does not satisfy the customer, he fails in the examination."

Every time a skilled craftsman of any kind takes up his daily work, he is putting his skills to the test. If the outcome of his work is acceptable, he has passed the test. If the work is faulty, he has failed.

Every time a teacher meets a class, he is being examined. If the learners learn, he has passed the test. If they do not learn, or learn the wrong things, he has failed.

The definition of education as a process of "bringing about certain changes in human beings and of preventing certain other changes" implies that before the process can start, the human beings, in whom the desired changes are to be made, or in whom "certain other changes" are to be prevented, must be appraised. The purpose of the appraisal would be to discover in what respects the learners are inadequate, and therefore what changes should be made in their knowledge, attitudes, skills and desires and also to discover what desirable attributes they already possess which must be preserved by being put to work, fortified, safeguarded and strengthened.

Every time a doctor sees a patient, the doctor is being tested. If the patient recovers or his life is prolonged, the doctor has passed the test.

Every time a worker receives his pay packet, it is like getting his test paper back from the "headmaster," marked with the grade which the worker has earned in the examination he has been taking during the pay period.

It is true, everyone of us is always taking examinations, failing some, passing others. Wisdom tells us that since examinations are so numerous, and so constant, so inevitable and so inescapable, that it is good for us to accept them and like them. It is well also for us to be always preparing for them. It is a wise person, who will appraise his examination-taking experience and discover what he can do to improve his attitude toward examinations and his manner of taking them and his success in passing them. Eternal diligence and repentance are the price we pay for improvement and success.

The Gospel plan is a series of examinations, graded and progressive. Every ordination, every ordinance, every assignment, every opportunity is an examination. Our participation and performance express and disclose the degree of our fitness to "pass" the examination and our worthiness to receive the predicated blessings.

We err if we expect that progress is automatic in the Kingdom of God. The Kingdom is a school of many progressive "forms." We shall "sit" for many "examinations." We should pass many of them. We may fail some. The principle of repentance offers us a chance to try again. As long as we can and will repent we shall grow. Forgiveness for past wrongs is available, but we must not repeat the old mistakes. There is no progress in that.

The Gospel is the plan of life and salvation. It is our guide on the way to immortality and eternal life. Whoever enters upon the purpose to gain eternal life, does well to recognize that such a purpose is a "course of discipline" with a vast view to improvement and that therefore it is well to keep oneself constantly reminded of his present actual smallness, and his possible ultimate largeness.

A. Hamer Reiser

The Gospel is the plan of life and salvation. It is our guide on the way to immortality and eternal life. It is a progressive course of education designed to "bring about certain changes in human beings and to prevent certain other changes." Compliance with its principles and ordinances is the key to progress. So long as we neglect or resist obeying, our progress is delayed. Delaying too long exposes us to the risk of losing our ability and our will to comply. Procrastination is a thief, not only of time, but also of opportunity, of power and of progression.

Editor

BIOGRAPHICAL SKETCH OF

Joseph Fielding Smith, son and grandson of Prophets of God, himself a Prophet, Seer, and Revelator, and an Apostle of Jesus Christ for over forty-one years. Known and honoured for his unbending devotion to the revealed word of God, he is also loved for his sportmanship and skill in friendly games. Though he is capable of vigorous criticism, he is the most friendly of men and is quick to extend counsel with others.

"From his youth he has devoted himself to the preservation of history, the forthright enunciation of scriptural teachings. . . . Under his hand the Historian's Office and the history of the Church have matured together, and a world-wide genealogical society has wrought miracles of research and systematic accomplishment. From his pen have come in steady progression seven books and nearly a score of illuminating pamphlets which deal with vital religious matters with refreshing directness and vigour. . . .

"Upon this man of spiritual scholarship, for his life of devotion to its production and to its dissemination and for his constant encouragement of education as the search of eternal truth, the University confers the degree Doctor of Letters, *honoris causa*."

These things and others were read as a citation on June 4th, 1951, when the honorary degree of Doctor of Letters was conferred upon Elder Joseph Fielding Smith at Brigham Young University.

Thus was epitomised in a brief manner the character and accomplishment of the man who on April 9th, 1951, was sustained by the general conference of the Church as President of the Council of the Twelve Apostles, an office in which he had already acted since the death of President George F. Richards, because President McKay was otherwise occupied with his duties as a member of the First Presidency. . . .

President Joseph Fielding Smith's career divides itself into many categories: as an earnest and active young man and missionary, as an author and editor, as a preacher of righteousness and defender of the faith, as a tireless traveller among the wards and stakes and missions of the Church, as a moving spirit behind genealogical and temple work, as a temple president and counsellor in the temple presidency, as a member of the administrative boards of educational institutions, as a member of various business boards, as chairman of the Church reading committee, as a member of the Council of the Twelve Apostles for more than forty years (to which office he was ordained and set apart on April 7th, 1910, at the age of thirty-three), and as a father and friend—and as a man.

Joseph Fielding Smith's ancestors go back to the early American patriots of New England, and in his veins runs the blood of martyrs who died as a witness to the restoration. He is the grandson of Hyrum Smith who was shot by the side of his brother Joseph at Carthage Jail. He is the son of President Joseph F. Smith, sixth President of the Church of Jesus Christ of Latter-day Saints, pre-eminent among preachers of righteousness, who as a boy of nine years drove a team of oxen across the plains with his widowed mother, Mary Fielding Smith, in search of a home where freedom could be found and where God could be worshipped according to conscience. . . .

Joseph Fielding Smith was born on July 19th, 1876, in Salt Lake City. In his boyhood he learned to work on the farm. He learned to work with animals, with

* Excerpts from a biographical sketch by Richard L. Evans. The original writing appears in *OUR LEADERS*, a book compiled by Doyle L. Green, Deseret Book Company, 1951.

JOSEPH FIELDING SMITH *

nature—and with men. And inborn in him was a love of God which grew greater in his youth and has grown greater as the years have been added upon his head. He partook of his father's teachings and testimony and grew to manhood full of faith.

As a missionary: President Smith was ordained an elder in 1897, and served in the British Mission, 1899-1901. He later served in Great Britain and Europe when in 1939 he directed the evacuation of missionaries from the European fields of labour in the early days of World War II. He has long been a member of the missionary committee of the Church, and has officially visited many of the missions at home and abroad. . . .

The Church Historian: Brother Smith learned a love for Church History in the years of his youth, partly, no doubt, acquired from his father and his forefathers who lived through so many of the scenes themselves. He now serves as recorder and historian for the Church.

Genealogical and Temple Work: He is today the president of the Genealogical Society, and has been since 1934.

He has also been long interested and active in temple work and served as counsellor to President Anthon H. Lund in the Salt Lake Temple. . . . In 1945 he became president of the Salt Lake Temple, from which position he was not long ago released as the weight of other duties increased.

Author and Editor: Brother Smith is one of the most prolific writers of the Church, and his books, like his speaking and like his personal life, are vigorous in their defence of the faith and in their exposition of the principles of the Gospel of the Lord Jesus Christ as it was restored in this dispensation through the Prophet Joseph Smith.

He is chairman of the Church reading committee, and as such has read uncounted thousands of pages of manuscript for the auxiliaries, the priesthood, and for other organisations of the Church and for numerous individual authors. His hours at home, early and late, are spent with the hard labour of reading, appraising, criticising, and correcting manuscripts and proofs of proposed publications—an undertaking which he has undefatigably pursued.

Brother Smith is also a scripturist of unusual ability. In the Bible, as well as in all the other standard works of the Church, he can turn with sureness and facility to pertinent and supporting passages of scripture on almost any gospel subject. He lives by, refers to, and supports his position by the revealed and recorded word of the Lord.

His Family: In the Smith home in Salt Lake City, family and friends alike receive an open-hearted welcome. And it is here that we see Brother Smith as the father and grandfather and husband of many talents and of much devotion—as the father who attends the bedside of the sick, who performs early and late, at all hours, many kindly services, who counsels with his own and others on personal problems, school problems, social problems, spiritual problems.

There are also those who know him as a confiding friend and counsellor in his office. There are those who know him as a story-teller of impressive sincerity. (And there are even some who know him as the "baby sitter," which he often has been for his children and his children's children.) There are those who know the quickness of his humour, the tenderness of his heart, the sympathy of his soul.

He loves life, and he has shown by his life that he loves truth, that he loves the Church, and that he loves his Father's children. And he is, in turn, not only admired and respected, but also loved for his sterling qualities of character, and for himself.

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CONFERENCE ADDRESS

I shall take for my text a few verses from the forty-sixth section of the Doctrine and Covenants:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given." (D. & C. 46:7-8.)

President Clark said we are a singing people, but I am inclined to think, while that is true, we are not a studious people, that as members of the Church we have not taken advantage of our opportunities to learn, to make ourselves acquainted with the plan of salvation, the commandments of the Lord pertaining to our exaltation. We have not considered the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price as thoroughly as we should have done, and that is also true of the Bible.

The Lord in His mercy and kindness sent angels from His presence to reveal the gospel and to make known the record of the ancient inhabitants of this continent, the Jaredites and the Nephites and Lamanites. Likewise by the inspiration and guidance of His Spirit, He revealed to the Prophet Joseph Smith many of the precious things that were taken out of the writings of the prophets, and we have them restored again. But are we reading them? Are we making ourselves acquainted with these commandments, these precious truths which have been made known for our salvation? Have we ever stopped to think of the great advantage that we have over the rest

of the Christian world in this fact, that they maintain that Bible contains the full word of God, that revelation from Him ceased nearly two thousand years ago? Men are left now to depend upon that written word. But the Lord has revealed to us the history of these other ancient peoples. He has given unto us the commandments and the revelations that were given to them, and so earnestly did He feel the responsibility of giving to us this additional information that He sent an angel from His presence to reveal it.

Are we, who profess to believe in the mission of the Prophet Joseph Smith, to testify that angels came to him, and through them that the gospel was restored, the priesthood again revealed and given to men? Do we feel that we are under any responsibility to search these scriptures and make ourselves familiar with them? I wonder. It is my understanding, I hope I am wrong, that a great multitude of members of this Church have never read the Book of Mormon, are not acquainted with the Doctrine and Covenants, who have not taken the time to consider the commandments that have been revealed for our eternal good, and that to our detriment.

Now we know that there are many spirits abroad in the land, and as the Lord says, some of their doctrines are doctrines of devils; some are the commandments of men. Are we prepared by our knowledge and understanding to segregate these doctrines which are of men and which are of devils, from the truth? Are we living near enough unto the Lord to have that spirit of discernment, that we are entitled, as we would be through our humility and faith, to know the truth that would make us free?

In an earlier revelation, the Lord said:

"And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them."

President Joseph Fielding Smith General Conference, October, 1952

(*Ibid.*, 33:15.) We have the right to the guidance of the Holy Ghost, but we can't have that guidance if we willfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We can't hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men.

We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. If there is any person in the sound of my voice, a member of this Church, who does not know in his heart that the Father and the Son appeared to Joseph Smith, revealed themselves, and made known again the true doctrine concerning God, then that person has not lived up to his or her requirements, the commandments the Lord has placed upon us, for we should know that fact. We should know that John the Baptist came and restored the Aaronic Priesthood. We ought not to have to depend upon any other source, only the light of truth which is planted in our hearts by the Holy Spirit through our faithfulness. We should know that Peter,

James, and John came and restored the Melchizedek Priesthood with all its powers, so that the gospel again could be preached, the knowledge of God declared, and righteousness again be found in the earth, for the salvation of all those who would repent of their sins and turn unto God.

I have in my pocket here an invitation sent to me personally; it may be many of you have received one that was sent to you personally, inviting me to attend one of the churches to make myself familiar with the doctrines. Now the man who sent this had a perfect right to send it. He has a right to send this to you and to give you that invitation, but do you have faith enough, knowledge enough of the gospel of Jesus Christ that you would not be deceived if you should accept the invitation, and go and listen to the doctrines of the church to which this man belongs? Do you know the truth?

I have a testimony, definitely, positively, that our Father in heaven restored the gospel of Jesus Christ, that Joseph Smith told the truth. I know that the Father and the Son appeared to him, just as well as I know I am here. I know that Jesus Christ is the Son of God, the Redeemer of the world, the Saviour of men who will repent and receive His gospel. Are we all prepared so that we will not be subject to the cunning craftiness of men, to the false doctrines that are in the world, the teachings that are contrary to the plan of eternal salvation? If we are not, then we need to repent.

I am going to read to you a statement that I made sometime ago which I think is true, and which is a guide to me and I hope may be to you.

So far as the philosophy and wisdom of the world are concerned, they mean nothing unless they conform to the revealed word of God. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, if it is in conflict with the

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AN EASTER SERMON*

Apostle Melvin J. Ballard

The Resurrection of Jesus Christ

It seems fitting on this beautiful Easter day that we should give attention to the outstanding event in human history, the resurrection of Jesus Christ. Through all the ages of mortal existence death has been looked upon as the greatest enemy of man.

All other sorrows of the human family . . . combined together do not equal the pain, the sorrow, and the anguish that death has brought to mankind. There has been a longing in the heart of everyone who has lost a loved one to meet that loved one again . . .

In the revelations of God to His children the hope of immortality has been given . . . Only through faith and belief in the promises of the Lord Almighty that finds an echo in every human heart, is there something planted in every soul that clings to that hope that though man die, he shall live again.

Not until the meridian of time, however, was the hope of man confirmed and even enlarged upon, because here came not only the promise of immortal existence so far as the spirit is concerned, but existence in union with the body as well.

The happiest news that ever was announced to mortal ears was that given

by the angel who, on that Easter morning, said to the women who came to embalm and further prepare the body of Christ: "Fear not, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee. There shall ye see him. Lo, I have told you."

Following His own crucifixion His disciples were not prepared, apparently, for a real resurrection. They were about to go back to their fishermen's nets. So when the women came, they were the first to receive the most wonderful news, that at last death . . . was conquered, and that through His power, not only could a spirit be brought back into a mortal tabernacle, but a change of the body from mortality to immortality could be wrought, and that the immortal spirit now was united with an indestructible body.

That was the crowning work of the Lord Jesus Christ. Had He died and never been resurrected, even though He had wrought miracles, He never would have reached the heights to which He attained by that one single.

* Excerpts from a sermon by Apostle Melvin J. Ballard, originally published in the *Deseret News*, and later published in the book, "SERMONS AND MISSIONARY SERVICES OF MELVIN JOSEPH BALLARD," by Bryant S. Hinckley, Deseret Book Company, 1951.

outstanding, all important act, His resurrection.

I know that there are those who believe the resurrection is the survival of the spirit, following its separation from the body. That kind of resurrection does not satisfy Latter-day Saints, and neither will it satisfy others when they have finally been departed from this mortal tabernacle.

Why are we here, dwelling in these mortal bodies; if, when death ensues, we are to be forever separated from physical, tangible bodies like these?

There was a purpose in the union of the spirit with the body. The Lord has revealed in this dispensation that the union of the spirit with the body constitutes the soul of man; and the resurrection from the dead, the reunion of that spirit with an immortal, indestructible body, constitutes the redemption of that soul. I am sure of this, that the outstanding purpose of human existence is to give the spirit union with the body . . . It is clearly taught by the Lord Jesus Christ that He was the firstfruits of them that slept . . . The resurrection is not limited to Him, but to everyone.

So as we contemplate the blessings of having an earth body, let us with gratitude, notwithstanding the afflictions through which we pass in mortality, properly appreciate the value of the spirit's having a body, even in mortality. The Lord informed us that when it was at last announced that the earth was ready for man, that we sang together and shouted for joy that our opportunity for earth life had come.

I am convinced that no soul has ever been whipped into this mortal existence; that each one of us came willingly, cheerfully, and gladly; even though we might have known that we were to inherit a body that was crippled, maimed, and deformed, still we were glad to come. We are told that the punishment inflicted upon those rebellious sons of our Father who rejected the counsels of God in the spirit world was that they should never dwell in mortal tabernacles. They have ever since been trying, unlawfully, to possess mortal bodies.

If it was a great punishment to them to be denied mortal existence, it must have been a wonderful blessing for us to enjoy it. We know that it meant sorrow, pain, and, ultimately, death; and yet we rejoiced in the prospect to come.

We saw beyond the valley of the shadow of death, with all of its pain, with all of its suffering, the grand vistas of the eternities, providing for man's eternal and endless progress . . . until we should attain unto what God is. Yet we knew that we could never ascend until we had descended and had been given a mortal tabernacle, and the union of the spirit and the body had become an accomplished fact.

So by the attraction of it all we came gladly and willingly, for our eyes were not so much centered upon the sorrows and troubles of life as upon the grandness of that which lies beyond. We longed, too, for the opportunity to express ourselves in contact with a material, physical world such as this. We longed to have the realization of hopes and feelings that had been ours in the spirit world, and yet we were helpless to feel or realize or experience these things unless united with a body.

The soul of the musician may be on fire with divine harmonies, but he can never make others feel what he feels unless he is given the human voice, the organ, the violin, some instrument of expression; only then he can make others feel what he feels. So the spirit of man may have thrilled with desires and hopes and ambitions that never could have been experienced without a physical body. The joys of fatherhood would never have been ours, without mortality; the joys that come in that dear companionship as husband and wife, and a thousand other joys of earth, never would have been ours without this mortal tabernacle.

We will never appreciate the value of this mortal body until we lose it. But when we do lose it, we will discover that we are entities just as real as we are here and now. We will look upon the house in which we have lived, this mortal tabernacle, as our friends do, discovering that we have eyes to see,

that we have limbs and a body that to us is as real as the body we dwelt in while in mortality . . .

The Lord revealed to the Prophet Joseph Smith—and you will find it also recorded in the vision of the redemption of the dead by the late President Joseph F. Smith—that even the spirits of the righteous, separated from their bodies will feel it a bondage—not so much a punishment as a handicap, a limitation, a bondage, to be separated from the body, and will long for the union of the spirit with the body again. When that day comes, we shall know, as we cannot know here and now, the value of a body.

Why does the Lord permit us to suffer while in the body? Does that have any part in the divine plan? We never know joy until we have tasted sorrow. Things are only understood by their opposites. To appreciate good we must know what evil is. To have a siege of sickness makes one appreciate health. To live in a mortal body full of pain, of sorrow, decrepitude, and ultimately death, is all a preparation to make one understand what it means when the day shall come that death is swallowed up, that the grave will be no longer a part of man's experiences, but that he is in an immortal body that is also perfect, without the handicaps that we have experienced in mortality.

I have been convinced that every man or woman who has tasted the bitter sting of sickness and death, when loved ones have been snatched away. We all know something of that sorrow and torture, and perhaps it is good that we should know it, when its opposite, freedom from pain and sickness and death, come to us.

How wonderful it would be to have a body that matches the immortal spirit of man. Who can think that in the divine plan the growth and development in intelligence which takes place from childhood to maturity, making such marvellous progress, is to be ended and silenced in nothingness at death? Unthinkable! The intelligence of man will survive, and even though the body does become old and decrepit, the immortal spirit of man

seems never to grow old.

If given a body equal unto the spirit of man, what may not be attained ultimately? Oh, to think of it, that the day will come when this barrier in our way to progress called death, will be removed, and we shall be united, the spirit with a glorious body fitted for eternal progress. What may man then plan to do?

I stood a few weeks ago out in the desert of Arizona, where one of our wealthy men has created a garden spot, a heaven upon earth, with the most beautiful flowers, lovely buildings, and surroundings. As I walked among them, I said to my companion: "If heaven were a place just like this, no better than this earth beautified, with sickness gone, death ended, and sin overcome! I would not want a better place to live eternally than in a world just like this."

Men accomplish marvels in the short period of three score years and ten, but give them the privilege of planning for a thousand years, ten thousand or a million years, and what may not the result be?

In the resurrected bodies of men and women the seeds of death will not be found. Their day is gone, and the seeds of perpetual and eternal life are found in the bodies of the resurrected, who shall never see corruption again nor death.

The Lord Jesus Christ knew that we would not be happy nor satisfied to live without a body after death, and He provided for the redemption of our bodies. Everyone of us who came to this earth life came willingly and gladly, and possessed these bodies of flesh and bones, and loved them, and yet the mortgage of death is upon everyone of us . . . The Scriptures say, "He hath purchased us." Everybody that lies in the grave shall remain there . . . except by and through the power of Jesus Christ. He alone holds the key. He alone holds the power over death, and He has promised to exercise it in behalf of every man and woman that has lived.

The fact of the resurrection does not depend upon a man's belief or unbelief.

It is a fact, whether he believes it or not. The Latter-day Saints know that this resurrection is a reality. So far as Christ is concerned, the witnesses testified that they heard and saw and handled that glorious resurrected body, and knew that it was a reality. "A spirit hath not flesh and bones as ye see me have," said Christ.

We have, in addition to that, evidence that the Christ who rose on that Easter morning still is possessed of that glorious body and still lives. The Book of Mormon brings us from the western world evidences of the reality of that Christ, in the three glorious days He spent with men . . . He invited whole multitudes who saw Him descend out of heaven, to come, and they touched Him and knew that He was a reality . . .

Joseph Smith and Oliver Cowdery saw Him; and He still is the same glorious Christ, with the same glorious body, a reality. He lives, and He is conscious of us; He is planning for us—yes, not only for the resurrection of men and women, but also for the world itself.

On this Easter day, we rejoice therefore not only in the testimony of those who saw and bore witness of the resurrection of Christ, but that He still lives, the same resurrected being; and is the Saviour of the world, that He still is planning for man's eternal salvation and redemption, that He has visited the earth in this age, and that He is presently to come again, to dwell upon it with men for a thousand years.

I know as well as the doubting Thomas knew—when he had handled Christ and felt the prints of the nails in His hand and in His feet, all doubt was gone—I know, as well as he knew, that Jesus is the Christ; that he is a reality; that He did visit Joseph Smith; that He did establish His work again a

hundred years ago upon the earth; and that it shall be triumphant; that God is moving even among the nations of the earth today, preparing for the coming of His Son gloriously, in His resurrected state, to dwell upon the earth with man a thousand years.

God help us to build gloriously for ourselves, not only to rest upon the mercies of the Lord Jesus Christ, depending upon the reality of that resurrection, but also planning for a resurrection that will be to us glorious and fitting in preparing us to come into the presence of God and dwell with the righteous, with the sanctified, eternally. We are building today a foundation. Let it be broad and deep and clean, so that we can build upon it, through the endless ages of eternity . . .

I do not know, neither do I pretend to understand, the mysteries and the secrets of the resurrection. How the body that dies upon the plains and is devoured by wild beasts, or burned, or the body that is deposited in the sea and consumed by the fishes, may be re-assembled, I do not know. I am not concerned about the process but the fact . . .

Nature will faithfully keep all that we give her. The man or woman who lays into earth a body that has obeyed the full gospel of Jesus Christ and lived celestial law, nature will give back the equivalent when the Master of all elements speaks. He knows the way, and nature will faithfully keep the trust.

God help us to live so that we may deposit with her, when we lay our bodies down, a house, a tabernacle, that has conquered and mastered and overcome the flesh, that we may have a glorious celestial body, fitted to dwell in the presence of God, I pray, in the name of Jesus Christ. Amen.

BOOK OF MORMON ORATORIO —

One of the most significant milestones in Latter-day Saint church musical history transpired recently with the presentation of the first performances of the Book of Mormon Oratorio by Elder LeRoy J. Robertson. World premieres of this oratorio were presented in Salt Lake City February 18th and 20th, and in Provo, Utah, on February 19th. The latter two performances were given by popular demand.

Professor LeRoy J. Robertson is the head of the music department at the University of Utah. Formerly he was chairman of the music department at the Brigham Young University. Professor Robertson gained international recognition in 1947 when he won the twenty-five thousand dollar Reichold award for his composition "Trilogy." Mr. Robertson says of his newest triumph: "The oratorio is a fresh, new American approach to the greatest, age old story ever told. Its text has nothing in it that anyone couldn't accept, yet we of the church can more fully realize the import of the message than anyone else . . . My hope was to crystallize the powerful events concerning the prediction, the birth, ministry, death and resurrection of Jesus Christ as contained in the Book of Mormon, at a high level of art which would give it a degree of permanence as a work."

The dream of an "Oratorio from the Book of Mormon" was first conceived by its Utah composer in 1924. Mr. Robertson was then a recent graduate of the New England Conservatory of Music where his "Endcott Overture" won the composition prize of the graduating class. One day he was riding the inter-urban train from Logan, Utah. Seated beside him was Elder Melvin J. Ballard, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The two men's interests merged upon the idea of an oratorio of the Book of Mormon. Elder Ballard (a talented singer) suggested portions of Helaman and Third Nephi as suit-

able texts.

Twenty-nine years later this dream materialized. Only one problem developed on the oratorio from dream to completion. The obstacle was adapting the narrative type writing of the Book of Mormon to the canticle form of the Bible, such as the book of Psalms. Professor Robertson chose texts of close proximity, taking care not to change the meaning. The result brought a text of free verse.

Brother Robertson was asked which came first, the text or the music. His answer indicated his true genius when he said that the text suggested its own musical treatment. The text and the music almost flowed together. When his plan of composition and text was formed he could work as rapidly as time would permit. The oratorio has been so much a part of him over these many years he even talked about his composition plans with the nation's top musicians in 1947 when he won the Reichold prize. All of these men were surprised and a bit envious.

With the strenuous life Professor Robertson leads, everyone wonders how he found time to accomplish this tremendous task. He says he just worked longer than most people. During his career he has averaged no more than six hours sleep, usually less. When he is writing a major composition he manages to work uninterrupted from after dinner each night until two o'clock in the morning. His lovely wife and family have been patient and very sympathetic with this great man's work.

One can appreciate the magnitude of this great work when it required more than five-hundred people to produce it. The presentation involved the services of the 88-piece Utah Symphony Orchestra, and the four-hundred-fifty voice combined choruses of the University of Utah and East High School of Salt Lake City. Five feature soloists sang the main messages of this thrilling oratorio. Directing the brilliant per-

A milestone in Latter-Day Saint music

performances was Maurice Abravanel, conductor of the Utah Symphony. Mr. Abravanel's skill as a conductor emphasised this glorious music and he hailed the work as a "great and inspired one."

In all more than fifteen thousand music lovers in Salt Lake City and Provo applauded the performances. At the conclusion of the dress rehearsal, the chorus and orchestra members gave the composer a fifteen minute standing ovation. After the history making world premiere on Wednesday evening, February, 18th, President David O. McKay personally congratulated the composer for his "creative genius." He gave his blessings to Professor Robertson and the vast group of performers.

At each performance everyone listened with rapt attention as the oratorio unfolded. Desire Ligeti, basso of the San Francisco opera company and concert star, sang the roll of Samuel the Lamanite. His powerful voice proclaimed the warnings and prophecies of Samuel. When he sang to the Nephites of their destruction he also told them of the lament they would feel for not having repented. The chorus filled the air with their lament. The more than four-hundred-fifty voices sang as one; each word was perfectly audible. Samuel once more lifted his voice to tell the Nephites of the signs accompanying the birth of Christ. An evangelist, sung by tenor Kenly Whitelock, skillfully described the happenings as a result of Samuel's prophecies. The chorus personified the emotions of the enraged crowd and concluded part one by musically demanding that Samuel be bound and stoned.

Part two of the oratorio featured soprano, Naomi Saunders Farr. Mrs. Farr afforded the full beauty of her voice as she proclaimed the coming of the angels who heralded the miracle of Christ's birth. Evangelist Whitelock continued his narration of the events recorded. The chorus fused the

message of the ages in singing "For behold the time is at hand, For on this night shall the sign be given."

Samuel returned in part three to tell of the destruction of many of the Nephite nation. New hope for the repentant people was sung by Harold Bennett, baritone who represented the person of Jesus. His message thrilled the audience, the words musically recording the wonderment and marvelings as the multitudes gathered to hear the words of the Saviour. Contralto, Melba Egbert sublimely sang of the compassion and love the revealed Saviour showed the people. "They brought forth their lame and blind that were afflicted. And He did heal them. Then they set their little children upon the ground about Him, and the multitude did kneel, as Jesus prayed." In solemnity the chorus rendered the composer's music to "the Lord's Prayer." No one could have heard the chorus singing the finale "Glory unto the Father, the Son and the Holy Ghost" without witnessing that the music was inspired of God. One felt that even the angels might have applauded the magnificent rendition.

There is no doubt about the greatness of the work and its place among the masterpieces of vocal literature. Within the century nothing in this hemisphere, or in the world has been written that would compare with it in its field. Professor Robertson has given the world his Book of Mormon oratorio with a sincerity and sacredness that will be remembered by all who heard it. He has created a majestic and soulful musical expression, worthy of the great faith and history of the Latter-day Saint church. The day may well come when the touching arias and stirring choruses will become traditional and as well loved among our people as the great work of Handel's in the Christian world.

Martha Facer Proctor
News Editor

What's New at the Church? —

Elder Longden at BYU SPIRITUAL BACKGROUND OF CHURCH WELFARE EXPLAINED

PROVO, February 14th.—Scoring idleness and the dole system, Elder John Logden, Assistant to the Council of the Twelve, addressed the Brigham Young University devotional assembly on Wednesday, on the Church Welfare Programme.

"The Church's programme for aiding the needy," Elder Longden said, "is an inspired one that came through the Holy Ghost. It cannot fail because the Lord is behind it."

Elder Longden, who has been a member of the General Church Welfare Committee for some time, said the purpose of the programme was threefold: first, it is to abolish the dole. Second, it is to eliminate the curse of idleness and, finally, to help people help themselves.

"Man was put on earth," Elder Longden declared, "to obtain the needs of life through the sweat of his brow. The idler shall not eat the bread of the labourer and still be eligible for the Kingdom of God."

He pointed out that it was a man's first obligation to sustain himself and his family. If he can't, it should become the obligation of his relatives and if relatives are not capable of supplying assistance, the Church stands ready to help.

Elder Longden quoted scripture to illustrate the will of God on the ever-present problem of the distribution of this world's goods.

Economy in Agriculture Dept. SECRETARY BENSON'S POLICY STIRS EDITORIAL PRAISE

Secretary of Agriculture Ezra Taft Benson's "attempt to reform the Agricultural Department is a crucial test of the Eisenhower approach to big government."

This importance on the recently announced reorganisation move and

economy drive of the Mormon leader of the nation's agriculture was placed this week in a report in the United States News and World Report.

The article pointed out that Secretary Benson was the first to apply the "new broom" to a federal department and the first to "threaten curtailment of federal aids enjoyed by large and powerful groups of voters."

"The whole tone of Eisenhower's administrations will be affected by the success or failure of Benson's drive to cut down the Agriculture Department and make it click," the magazine said.

The article also pointed out that troubles already are coming thick and fast for the new Secretary of Agriculture.

After a lengthy discussion of the hurdles ahead of Secretary Benson and giving the views of farm experts and congressmen on the situation, the article says:

"That's a quick glance at some of the problems and aims of the Benson regime at Agriculture. Congress and important groups of the public will be watching every move the new secretary makes. It's quite a job to overhaul a department as big and powerful as Agriculture. Benson expects trouble and is braced to meet it head on.

"The Lost Faith" CHRISTIANITY KNOWN TO ANCIENT INDIANS

"Were the American Indians heathens before the arrival of Christian missionaries? Or did they at one time have a well-developed concept of Christianity which had degenerated when the white man arrived on the American continents?"

This is the opening paragraph of an interesting and enlightening book review published recently in the Omaha World Herald Magazine.

The review was by Robert Houston and the book he wrote about was "The Lost Faith" by an Omahan, Mrs. Enna Nielson James. Mrs. James, the review

points out, "believes that the Indians did have a Christian faith and offers some interesting proof of this in her book."

A Few Excerpts

A few excerpts from the review which should be of unusual interest to Latter-day Saints are as follows:

"Mrs. James bases her case on Henry Wadsworth Longfellow's 'The Song of Hiawatha.' The first legend in this volume paraphrases the story of Enoch which is mentioned in the Old Testament, but tells it in infinitely greater detail than does the King James version of the Bible."

"The legends concerning Hiawatha, Mrs. James declares, are actually the story of Christ."

"I am convinced that the Indian at one time had a thorough knowledge of the scriptures; that through degeneracy this understanding was lost and the knowledge of their religion became mere verbal tradition," says the author.

Also Some Fantasy

"These traditions passing from generation to generation by word of mouth, finally became so interwoven with fantasy and with the elements of nature about the red man, that by the time they reached Longfellow, he felt, rather than saw in the wonder-working Hiawatha, Jesus the Son of God."

"Mrs. James' volume many cause cheer among those historians who have contended that the American Indians were descended from one of the lost tribes of Israel . . ."

"Mrs. James in her book has not attempted to explain how the knowledge of Christianity reached the Indians.

"She says only that it's there for all to see, and hopes that some day researchers can discover how it happened. She feels she has dealt a solid blow to a popularly held belief that the Indians were an evolving race."

Microfilming Ward Records HISTORIAN'S OFFICE FILES DATA ON MILLION MEMBERS OF CHURCH

A project to preserve and make old records more readily available has occupied the attention of members of the Church Historian's staff for the past three years. Just completed is the microfilming of the records of nearly 1,500 wards of the Church.

Included in the films are the records of members of each ward from its organization to 1941 and of Form E of the Annual Genealogical Report from 1907 through 1948.

Under the supervision of Joseph H. Peterson, of the historian's staff, 1,600 rolls of film or 2,250 reels each 75 feet long have recorded the date of birth, blessing, baptism, ordinations, marriage, mission and death of more than a million members of the Church. Many have been rescued from old and dilapidated ward record books.

Given Assistance

During this time Photographer Ernst Koehler has been kept busy with the assistance of Delbert Roach and George Fudge who each helped part time, carefully microfilming page by page, those important records.

Today they are all neatly filed away in rows of steel cabinets, properly labelled and identified as to ward and stake and in alphabetical sequence. Two positive takes were made of each record. One remains in the historian's files for use of the staff and membership department, the other is sent to the library of the Church Genealogical Society to be made available to all members engaged in research.

With the huge task of photographing ward records complete, Elder Olsen said, work has begun on records of all missions of the Church. He said this would require another year to complete. A search is being instituted in all mission offices for vital statistics and filming is under way on those now on hand.



“Merthyr Mission- aries”

Left to Right: Enid Reynolds, Jean Parton, Barbara Osborn, Jean Davies, Pamela Davies, June Singer, and Jean Griffiths.

The activities of a group of young girls in Merthyr Tydfil portray the power of young Latter-day Saints. These girls, all in their teens, are a source of strength and inspiration throughout the entire Welsh District. They have opened new opportunities to spread the truths of the Gospel.

Not long ago two of the girls were invited to speak at a meeting of the United Sisterhood in Merthyr, and the response of the group indicated that the girls had given a fine message of the restored gospel. One after another arose and expressed gratitude to the young girls for the words of wisdom that had been spoken. “It was like a testimony meeting,” the girls remarked.

Shortly afterwards they were asked to speak again to the same group. This time almost twice as many were assembled. Naturally, the girls were frightened at the thought of speaking to so many people, but as one of the girls said: “After praying we knew the Spirit of the Lord was with us. We explained faith, prayer, obedience, and then we told them of the Relief Society and the Welfare Plan of the Church, and we knew what we were saying was true. We received an invitation to speak to the Wesleyan Sisterhood.”

At this meeting more than seventy-five people were present, and the entire meeting was turned to the girls. They spoke and sang the truths of the Gospel, and many people came forward at the conclusion of the programme to meet the girls and express their gratitude for the meeting. The people of the group seemed to feel the Spirit of the Lord which the girls had prayed for.

From this meeting came two more invitations which the girls are anticipating with eagerness and humility. “We love this work,” said one, and indeed they do, for it is the work of the Lord. These teen-age girls have been an inspiration to the people of Merthyr. Their works will encourage others to do likewise.

Reported by President Donald V. Steele

EASTER STORY FROM THE BIBLE

(St. John 19:40-42)

Then took they the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

(St. John 20:1-20)

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

For as yet they knew not the scripture, that he must rise again from the dead.

The the disciples went away

again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews; came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

STORIES OF LATTER-DAY

THE MORNING BREAKS—By Parley P. Pratt

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.

Angels from heav'n and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home.

Parley Parker Pratt was born in New York State on April 12th, 1807. He came from a line of ancestors that had been in America for nearly two hundred years. In early manhood he went to Ohio with a few books, took up some land in the wilderness, built him a house of logs, returned to his home town to marry, then took his wife back to Ohio with him, and there read and studied and worked, preaching to his neighbours meanwhile from the Bible, which he believed he understood better than they.

All this, of course was before the organisation of the Church of Jesus Christ of Latter-day Saints, in April 1830.

In Ohio, Parley P. Pratt joined the Church of the Disciples, or Campbellite Church, brought into existence by Alexander Campbell. The preacher who converted the young man was Sidney Rigdon, a noted evangelist. Feeling that he knew much about the Bible and that he could express himself well, Pratt decided to give up farming and study for the ministry. So he sold out his holdings in Ohio and went, with his wife, back to New York, where he intended to enter a seminary.

When, however, he reached the vicinity of Rochester, New York, he was strongly impressed to stay there for a time. He therefore sent his wife on to the old home, with the intention of following her later. Thinking that his impression concerned his preaching of the gospel, he made some appointments for meetings.

One day, he came upon a copy of a new book. It was called the Book of Mormon. Someone told him the story of its origin and something about its contents. He was greatly interested. That night he read as much of it as he could, and was even more interested. The next morning he set for the place where the

SAINT HYMNS

new prophet, Joseph Smith was. After a conversation with some of the Church leaders in Fayette, he was baptised and forthwith ordained an elder, an office in the priesthood which authorised him to preach and to administer the ordinances of the Faith.

This was in the fall of 1830, a few months after the organisation of the Church.

From this time on till tragic death twenty-seven years later, he devoted himself heart and soul to the task of spreading the gospel by tongue and pen. His little book, **The Voice of Warning** and his **Key to Theology**, have been read by millions. In 1835 he was chosen one of the Twelve Apostles.

Elder Pratt had two very unusual gifts. He was an eloquent public speaker, and he was a talented writer of both prose and poetry. In the "Latter-day Saint Hymns" there are thirty-eight of his hymns and songs. He was the most prolific song writer in the Church. It was fortunate, if not providential, that Parley P. Pratt came upon the scene at so early a date.

We do not know exactly when this poem was written. It appeared for the first time in the **Millennial Star**, in 1840. The **Star** was founded by Elder Pratt and he was also its first editor.

The poem was written, as the author himself tells us of his poems generally, out of "the melting strains of joy and admiration (wonder) in contemplating the approaching dawn of that glorious day which shall crown the earth and its inhabitants with universal peace and rest."

That sentence gives the motive of the poem. There had been a long night of spiritual darkness, during which men could only grope for the light, and now the sun of Truth was just rising upon the world. God had again spoken to man through a prophet. Great events were about to take place, preparatory to the Second Coming of Christ, and the reign of our Lord on the earth.

The best poetry is full of images. It suggests pictures to the mind. Accordingly we have in this poem a series of clear sketches on the wall of the mind. In the first stanza, for instance, there comes before the mind the picture of a man at daybreak pulling up a flag to the top of a flag pole, with the approaching light in the background. In the second stanza, we see the clouds gradually disappearing before the rays of this new sun, which "bursts" over the world. The third stanza presents a huge gathering of people standing on an elevated piece of ground, cleansed from sin and therefore joyful. Then, in the fourth stanza, we hear a Voice, to which nations listen, and Jehovah's arm is extended to receive His people. In the final stanza angels descend from above and Truth in the form of a book, comes out of the earth.

This finishes a series of pictures, each part of which is representative. The light comes, the clouds move away, the people are happy, the Voice utters truth and angels visit the earth again.

Many great and important events are here, which means much to Latter-day Saints.

First, there is the Restoration of the gospel through the Prophet Joseph. That came through the visitation to him of heavenly messengers. This new revelation made many things clear that were obscure before. Second, there is the gathering of Israel and the Jews—of Israel, especially the tribe of Ephraim, into the Church of the Firstborn, of the Jews of Palestine. Third, there is the idea that the gospel must be preached to the Gentiles first and then to the Jews—a reversal of the process in the Christian Dispensation. And finally, there is the idea, in the fourth stanza, that this spiritual Light will have a curative value on the nations of the earth; they shall "turn and live."

—continued on page 93

PRESIDENT MCKAY IN OREGON

Henry A. Smith

NYSSA, OREGON.—President David O. McKay inspired two great audiences within Nyssa stake Sunday, January 11th, 1953.

More than 1,300 people assembled at the dedicatory services for the newly completed Ontario, Ore., Ward Chapel, to hear the Church leader tell of the great need of the world for spirituality.

He declared that men must learn to live above the animal existence and live higher up in the realm of spirituality.

His message to the people concerned ways and means of developing and keeping spirituality and getting full happiness in the world today.

"We need not worry about the hereafter," he said, "if we take care of today and tomorrow. Our position in the life to come depends on our faithfulness and devotion and how we live today."

President McKay declared the Gospel was among men to lift them up into the spiritual realm, to help them in the mastering of their physical appetites.

As one means of developing spirituality the speaker urged seeking the companionship of "a loving Father in Heaven" by prayer. "The man who fails to pray takes a step away from spirituality," he asserted.

Willingness to Serve

President McKay stressed the value of secret prayer and communion with God. He expressed also the hope that the United States will always be a Christian nation and never in any way deny the power of Christ, and the overruling power of Almighty God.

As another means of developing spirituality President McKay asked for an increased reverence. He explained that people sometimes acknowledge

God's existence but fail to show Him any reverence. He cited observance of the Sabbath Day as a means of developing reverence.

"A man is untrue to his family if he directs them to work on Sunday. This deprives them of some of the higher spiritual virtues they are in need of."

He listed willingness to serve others as another factor contributing to spirituality. "The highest attribute of the soul is to serve mankind," he added, "the spiritual realm prompts us to look after the welfare of another."

President McKay asked youth to be true to the ideals and standards of the Church. He stressed the need for keeping the moral trust. "It is not alone on the field of battle that courage is shown," he said. "Often greater courage is shown in the boundaries of four walls when moral courage is involved. Have courage to keep your bodies clean and sweet and pure. Develop the ability to say no."

Foolish Indulgence

The Church leader told the youth how foolish a boy or a girl is to indulge in the use of liquor or tobacco.

He urged them to be true to themselves and true to their future wives and husbands. "Don't yield to the gratification of passion. Those who think youth is the time to have a fling will live to regret it."

President McKay urged youth to keep the trust to the good name. "You have not right to stain it," he advised. "If you assume that right you are not true to the trust given you."

He asked the young people to be true to the Church. He advised them to accept responsibility and perform the duties given to them. "Every position in the Church is of great importance. Be true to that trust."

Church News Section

Programme of District Conventions for Auxiliaries

M.I.A.

July 11th and 12th	Norwich, Leeds, Newcastle.
July 18th and 19th	Ireland, Bristol, Manchester, Birmingham.
July 25th and 26th	London, Wales, Scotland, Nottingham, Liverpool.
August 8th and 9th	Hull, Sheffield.

PRIMARY

May 9th	Hull, Manchester, Bristol
May 16th	Newcastle, Nottingham.
May 23rd	London.
May 30th	Birmingham, Wales, Sheffield
June 6th	Scotland, Liverpool.
June 13th	Ireland, Norwich, Leeds.

SUNDAY SCHOOL

March 21st	Hull, Manchester, Nottingham.
March 28th	Leeds, Wales.
April 4th	Newcastle, Liverpool.
April 11th	Sheffield, London, Scotland.
April 18th	Bristol, Norwich.
April 25th	Ireland, Birmingham.

STORIES OF LATTER-DAY SAINT HYMNS—continued from page 91

Such, then, is the poem, "The Morning Breaks." At the same time that it presents to us some images, pictures, scenes that are in themselves beautiful, it gives us a sweeping view of the great latter-day work—the revelation of it and its principal events.

It is this vast, wonderful plan that Parley P. Pratt had in mind when he composed this beautiful hymn. Some poetry is merely beautiful, but this poem, while full of beauty, has meaning as well. A great novelist says that a story, to be in the highest class, must throw light on something. This song by Elder Pratt does this, it lights up the purposes of God in the "last days."

(One of the stories prepared several years ago by the Relief Society General Board for mission use is printed above.)

BIOGRAPHICAL SKETCH OF JOSEPH FIELDING SMITH—continued from page 77

LINE OF AUTHORITY

JOSEPH FIELDING SMITH was ordained an Apostle April 7th, 1910, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, and set apart as a member of the Quorum of the Twelve Apostles, October 8th, 1867, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

BRANCH TEACHING MESSAGE

April, 1953

Article 4: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; . . ."

REPENTANCE

Repentance is one of the most glorious principles ever revealed from Heaven for the happiness and salvation of man, opening the way for him to secure a remission of sins. **It is a gift of God.** "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18:) The Lord grants to men the Holy Spirit which softens their hearts and enlightens their understanding so that they may see and receive the truth if they will, but His Spirit will not always strive with man. Paul makes this reference to repentance: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II Corinthians 7:10.)

What is repentance? "Does repentance consist of sorrow for wrong doing? Yes; but is this all? By no means. True repentance only is acceptable with God; nothing short of it will answer the purpose. Then what is true repentance? True repentance is not only sorrow for sins and humble penitence and contrition before God, but it involves the necessity of turning away from them, a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it is possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due them from us. This is true repentance, and the exercise of the will and all the powers of body and mind is demanded, to complete this glorious work of repentance; then God will accept it." (Joseph F. Smith, *Gospel Doctrine*, 7th Edition, p. 100.)

In all gospel dispensations, repentance has been the burden of inspired leaders. The voice of John was heard in the wilderness crying, "Repent ye: for the kingdom of heaven is at hand." (Matthew 3:2.) God "now commandeth all men everywhere to repent." (Acts 17:30.) "We know that all men must repent." (D. & C. 20:29.) Repentance must be as extensive as sin. **It is essential to salvation**, and we can only secure to ourselves a remission of our sins by forgiving all who have sinned against us. We can reach a point where we cannot repent. We haven't the strength to do it. "Neglect of opportunity in holy things develops inability." **This life is the time for repentance.** "For behold, this life is the time for men to prepare to meet God. . . . I beseech of you that ye do not procrastinate the day of your repentance until the end. . . . Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God." (Alma 34:32-35.) These are the words of Amulek to the people of his day and they apply with equal force to those of our day.

BRITISH MISSION STATISTICS

ARRIVALS AND ASSIGNMENTS

	From	Assignment
January 24th		
Elder John Preston Creer	Salt Lake City	Nottingham
Elder Herbert Penton	Ogden, Utah	Sheffield

TRANSFERS

Name	From	To	Date
Elder Bryant Christensen	Hull	Ireland	February 28th
Elder Louis S. Cook	Sheffield	Hull	February 28th

RELEASES

March 14th	March 17th
Elder Jess W. Bromley*	Elder Milo LeGrand Rowan
Elder Glen E. Saunders	Elder Marlin Hugh Imes
Elder Delbert L. Gough*	March 21st
Elder Arthur G. Bliss	Elder Gary L. Huxford*

* Served as District President.

BAPTISMS

HULL DISTRICT

Trevor C. Kennington

IRISH DISTRICT

Brian A. Frazer

William T. D. Jamison

LEEDS DISTRICT

Jack Craig Clark

Betty C. Clark

John Craig Clark

LIVERPOOL DISTRICT

Edith Mabel Ratcliffe

Edith Mary Lister

Marjorie Dorreen Cookson

LONDON DISTRICT

Mary Patricia Murdoch

Catherine Mary Thornton

William C. Gaston

Irene May Gaston

Raymond Dennis Gower

Hazel Mary Dix

NEWCASTLE DISTRICT

Ashley Albert Hill

Gladys Ellen Gaston

Wilfred Richmond

NORWICH DISTRICT

William A. Hart

Ann Hart

NOTTINGHAM DISTRICT

Ruby Florence Marshall

Bernard Albert Marshall

Eva Gardiner

Jean Alice F. Gardiner

David Edwin Lever

NORWICH DISTRICT

William A. Hart

Ann Hart

SCOTTISH DISTRICT

Ruby Fraser Bell

Jessie Fulton Marshall

Terrance George Parle

SHEFFIELD DISTRICT

Winifred Lilian W. Boyce

Bertie Charles Boyce

Joyce Winifred Flint

Phyllis I. Thompson

Frank Baum

Carol Addiss

Thelma Eileen Baum

Richard Louis Card

John Malcolm Card

The following corrections should be made to the mission statistics of March, 1953: Ashley A. Hill and Greta S. Pearce of Sunderland should be placed under the heading of Newcastle District. Furthermore, May Grasham of Middlesborough should be corrected to May Gresham of Middlesborough.

NOTICE:

The mission presidency is happy to announce Elder Victor L. Palmer of Gravesend Branch, Kent, as the mission scout master. Address: 14 Exeter Road, Gravesend, Kent.

RELIEF SOCIETY HOME STUDY

Lessons for April

See February Relief Society Magazine

What would one expect the attitude of the Latter-day Saints to be toward the native races of America? What have the Latter-day Saints done about it in the past and what are they doing today? The answers to these questions will make you very thoughtful! Read "The Fluorescence of the Lamanites," by Elder Spencer W. Kimball of the Council of the Twelve.

* * *

"Whosoever Will Be Great Among You"—editorial by Vesta P. Crawford defines the essence of heroism and of true greatness and nobility of soul. Can you recognise these evidences in people about you?

* * *

THEOLOGY: Witnessing and prophecying of the atonement of our Lord and Saviour Jesus Christ for the sins of the world by Book of Mormon prophets like Jacob, Nephi's youngest brother, makes this one of the fascinating subjects of this course. The clear view of the effect of the fall upon the morality of man and the Saviour's opening the way to immortality and to man's return to God give 2 Nephi, chapter 9, great value as a source of greater knowledge about the Saviour. Knowledge like this is one of the great treasures of the restored Gospel.

WORK MEETING: Use and Distribution of Income. Making money buy more and better values is one way of increasing income. Spending plans and sound principles of buying are two ways of making money do more work. This lesson offers seven benefits to be enjoyed from good spending plans and four hints about how to make plans. There is much to be in favour of going without and not buying except what you really need and then buy only the best at the right price. Budget percentages suggested are: Food, 29 per cent.; clothing, 15 per cent.; housing, 17 per cent.; house operation, 9 per cent.; all other, 23 per cent. (recreation, education, health, travel, church).

LITERATURE: Readings in Romanticism. You will be fascinated with the illustrations of romanticism offered in this lesson. You should want to know whether you are a romanticist or not in your tastes and preferences. Poems, hymns, novels are subject to classification as romantic or otherwise. This lesson is an illuminating overview of the subject and offers a great deal to interest you and to direct your reading.

SOCIAL SCIENCE: The Destiny of the Earth and Man. This lesson as a compact view of the plan of life—here and hereafter—with emphasis upon the celestial spheres—is the essence of poetry itself. It deserves to be carefully studied. It will reward you with comforting ideas and with strong motivation to seek the highest standards of excellence and obedience as a basis for your life here.

PRESIDENT JOSEPH FIELDING SMITH

—continued from page 79

revealed word of the Lord, will fail. It may appear plausible. It may be put before you in language that appeals and which you may not be able to answer. It may appear to be established by evidence that you cannot controvert, but all you need to do is to abide your time. Time will level all things. You will find that every doctrine, every principle, no matter how universally believed, if it is not in accord with the divine word of the Lord

to His servants, will perish. Nor is it necessary for us to try to stretch the word of the Lord in a vain attempt to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled, but these false doctrines and theories will all fail. Truth, and only truth, will remain when all else has perished. The Lord has said: "And truth is knowledge of things as they are, and as they were, and as they are to come." (*Ibid.*, 93:24.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

THE AIMS OF LATTER-DAY SAINT EDUCATION:

THE GENERAL AIM OF LATTER-DAY SAINT EDUCATION IS TO HELP TO THE UTMOST EACH MEMBER TO BECOME A LATTER-DAY SAINT IN THE FULLEST AND TRUEST SENSE OF THAT TERM.

TO BECOME SUCH A LATTER-DAY SAINT ONE MUST:

FIRST: DEVELOP FAITH IN GOD, THE ETERNAL FATHER, IN HIS SON JESUS CHRIST, IN THE HOLY GHOST, AND IN THE PLAN OF SALVATION REVEALED TO MAN BY JESUS CHRIST, AND RESTORED TO THE EARTH THROUGH THE PROPHET JOSEPH SMITH.

SECOND: CONSECRATE ONE'S TIME, ABILITIES, AND POSSESSIONS TO THE PERFECTION OF THE KINGDOM OF GOD ON EARTH.

THIRD: DEVELOP A REALISATION THAT THE KINGDOM OF GOD ON EARTH MEANS THE PRACTISE OF UNIVERSAL BROTHERLY LOVE, THE ELIMINATION OF SELFISHNESS, AND THE FURTHERING OF ACTIONS, BOTH INDIVIDUAL AND SOCIAL, THAT ARE FOR THE HIGHEST AND MOST LASTING GOOD OF ALL MANKIND.

Adapted from the theme of the
DESERET SUNDAY SCHOOL UNION
Convention, 1951.

And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; His resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

—**Pearl of Great Price Moses 7:62**